¶ A dyurnall / for deuoute soules: to ordre theym selfe therafter.

Jhesus Maria.

The great cause (as I do thynke) why we profyte lytell in the waye of perfeccyon is: that we do not with all our studye and dylygence / folowe by perfeuerauntt exercyse in our dayly conuersacyon / the good instruccyons and counceylles that be daylye gyuen vs of our lorde god. The whiche for the gracyous desyre that he ath of our sauacyon: ceaseth not to admonysshe and teche vs / howe we shulde ensure nd optayne our soules helth: and his perpetuall fauoure: not onely by secret inspyracyon / but also by outwarde techynges and ensamples: that oft tymes we rede & se. And this defaulte in vs tyseth partely of our negligence / that we gyue no great force of our owne profyte: partly of our frayle and obscyous memory / that soone forgetteth what is taughte vs: but yf by often rehersynge it be depely wryten and grauen in oure stony hertes. ¶ Agaynst the fyrste the onely remedy is a good wyll / the which with the helpe of grace (daylye desyrynge by contynuall prayers to amende) shall at the last obteyne that it perseueraũtly desyreth. Agaynst the

seconde defaulte the remedy is: often tymes to rede or here those thynges the whiche wold de alwaye be had in mynde. wherfore I haue accordynge to your deuout requeste/noted breuely in this lytel papyre thre exercyses: the whiche I haue many tymes conceyued you to vse at thre tymes of the daye specyally/ that is to say in the mornyng when ye ryse at your meate/and when ye go to rest.

¶ In the mornynge.

AS soone as ye be full wa-kynge, marke well wha thyng cōmeth fyrst to you mynde. And if ye haue ben wakynge at any tymes of the nyghte paste / what remembraunce ye haue had of god. And if ye fynde that any thynge hathe occupye your herte then the rule of perfeccyon requyreth/ the whiche is that our herte be at all tymes vnyed and knytte vnto god / eyther by actuall loue and contemplacion of his goodnesse with dewe thankes gyuynge for his benefytes / or els by contynuall prayer and

Confessyon of our owne euylles. ¶ Then anone with great heuynes complayne of your selfe knowlegyng that this inperfeccyon is founde in you for want of dylygente ghostly exercyse in the tyme past. And with a feruent desyre to amende from thensforth begyn anone with humble prostracyon both of spyryte and also of bodye (yf ye be alone) to prayse the glorious trynyte sayeng thus.

¶ O beata et benedicta et gloriosa trinitas tibi laus et gloria et gratiarum actio ab omni creatura tua per infinita secula seculorum. Amen.

Thus in sentence. O blyssed and glorious trynyte/ laude/ glory and thankes be to the of all thy creatures / worlde withoute any ende. Amen. ¶ And whan ye say this prayer/ speke it not onely with your tongue/ but of all your hole herte moste affectuously desyre that the prayse/ glory and thanke of all goodnes that is or shall be wrought by you or any other creature be retourned all onely to hym the which is the begynnyng/ the myddes & the ende of al thynge ỳ is worthy any prayse. And acustome to reherse this many

tymes on the day/so oft as ye fele any ghostly/or elles corporall/ delectacyon of god/ or of his creatures/ that is to saye when soeuer ye be touched with inwarde deuocyon or good thought: when ye cōsyder the graces of sayntꝭ/ when ye be delyted with the beuty of any creature/ when your meate & drynke do content your appetyte/and so of all other thynges that pleaseth you. Alwaye synge in youre herte and many tymes speke with youre mouthe. O beata trinitas. vtsup̄.

But specyally se that ye in no wyse omytte this when ye be moued to vayngloye. And I thynke the contynuall exercyse of youre herte in this one lesson/ shall moche promote & encrease the grace & loue of god in you.

¶ But now retornynge to the mornynges exercyse when ye do on your clothes/ se that your mynde be occupyed ī the prayse of god thankyng hym that he hath so plentuously puyded for you al necessaryes/ many other moche better then ye/beynge in nede/& pray hym to moue your herte: & the hertes of other to releue his poore people. And this ye shall dylygently remembre both at your fedynge and when ye go to your rest at nyght.

Jhesus Maria.

Fyrste when that ye be clothed be/fore that ye departe out of your chambre saye this shorte prayer folowynge before some ymage of our lorde Jhesu chryste / fyrste thankynge hym for your creacyon and re/dempcyon sayenge. ¶ Gratias tibi ago domine Jhesu criste qui me creasti redemisti et preordinasti ad hoc quod sum: tu scis quid de me facere vis/ fac de me secundum voluntatem tu-am cum misericordia. Amen.

Lorde Jhesu cryste that hast created me/ re/demed me / and preordynat me to be that I am: thou knowest what thou wylt do with me / therfore make of me what soeuer thy wyll is after thy mercy. Amen.

¶ And whan ye say this knowlege in your herte that ye are well content with the estate and callynge that ye be in: desyrynge entyerly with all youre herte to be obedyent to the ordynaunce of god what so euer it pleaseth hym to make of you.

¶ Secondely confesse ỳ all your lyfe paste hath ben full of synne and moche vnkynde

nes towarde your Lorde god / promysynge vnfeynyngly that ye wyll without any further delaye / with the helpe of his grace this same daye begyn a newe lyfe / humbly askynge mercye and remyssyon / sayenge.

Domine Jhesu criste ego cognosco me grauiter peccasse / et libenter volo me emendare per gratiam tuam miserere mei propter amaram: passionem tuam. Amen. O lorde Jhesu cryste I knowe that I haue grieuously synned / and gladly I wyll amende me by thy grace: haue mercy on me for thy bytter passyon. ¶ And when ye saye thus / haue before your iyes some of your greatest offences & moste may moue you to shame of your selfe and to contrycyon.

¶ Thyrdlye vtterlye dyspayrynge of youre selfe (thynkyng that ye are not in any wyse able or suffycyent to ordre your owne lyfe & to gyde yourselfe in the waye of vertue) cōmyt you fully to the prouydēce of god & saye

¶ Domine Jhesu criste qui solus es sapientia patris / tu scis que michi peccatori expediunt, prout tibi

placet/et sicut in oculis tue maiesta-
tis videtur de me / ita fiat cum mi-
sericordia. Amen. O lorde Jhesu cryste
that onely arte the wysdom of the father/
thou knowest what thyngs are to me expe-
dient as it pleaseth the: & as it is seen in the
iyes of thy maiestye of me/so be it with mer
cye. Amen. ¶ And when ye say thus: offre
your selfe perpetually to be obedyent to all
ghostly counceylles and mouynges of the
holy ghoste/ to the power of youre frayltye.
vnto the houre of dethe: sayenge in remem-
braunce therof. ¶ In manus tuas do-
mine. &c. Lorde in to thy handes I cōmen-
de my soule and bodye: hauynge a full pur-
pose to be wylful to dye/when soeuer it shal
please our lorde to call you. ¶ After that ye
haue thus done/ye shal gyue thankes to the
trynyte (as ye before haue ben taughte) for
thre specyall excellents gyuen to our blyssed
lady/sayenge thryes. Aue maria. Great-
ly desyryng to do some thynge before ye dye
that may be pleasaunt to her. And then ha-
ue mynde of youre good aungell and other
sayntz to whom ye haue specyall deuocyon:
namely those, whiche shall be honoured in

the churche that daye. And of this ye maye occuppe youre mynde in the waye towarde the churche/preparynge youre herte to prayer / by the remembraunce of some parte of theyr lyfe. And when ye come to churche/se that ye do nothynge onely of custome / as it were a thynge that hath no reason or vnderstandynge. ¶ But in all thynge consydre the presence of youre lorde god/hauyng hym contynually before the eye of your soule. and so behaue you in all thynges/that youre seruyce may be pleasynge to hym the which requyreth of vs not onely oure corporall eyesyght/but moche more the eyesyght of our herte. And before ye departe out from the churche forget not to thanke oure lorde with all your hert that he hath gyuen you grace that day to be present at his holy seruyce/and suche leysure that ye maye attende without wordly let your soules helthe: thynkynge how many one in the worlde that be compelled of nede to applye theyr bodely labours / yf they myght haue suche leysure as ye haue to ensue the spyrytuall lyfe: shuld moche more profyte in vertue than ye do/and be perauenture(notwithstandynge all theyr besynes)

moche more feruent in the loue of god. And then call to mynde howe many persons be let from the presence of the churche to prouyde for youre nede/meate/drynke/and clothe: and hertly cõmende them all at the lest inge; neralle to oure lorde and his sayntes.

¶ In departynge from the churche beware that ye fall not anone to vdle speche/ but in the waye consydre by order / howe ye haue ben occuppyed in the churche/and what deuocyon oure lorde hathe gyuen you/and what good purpose ye haue ben moued to/and gyue god and his sayntes thankes with a full desyre to folowe them. And lyke wyse cõsydre wherin ye haue be fawty and neclygẽt/ & be sory therfore with a purpose to be more ware from thensforth. And thus ye shal do after euery worke/ before ye deuerte to any other occupacyon. ¶ And when ye come home to youre chambre/ se ỳ ye demeane youre self there lyke as at the churche: at all tymes consyderynge the presence of god / and his aungles. ¶ First at your entryng on your knees salute our sauyour and his mother/ & applye your self to some profytable occupacyon/consyderynge in the begynnyng whe

ther it be of necessytye or elles voluntarye. yf so be that it be of necessytye it maye not be omytted/but and yf it be of voluntarye then cõsidre whether there be any other thinge of more necessytye and profyte that maye be don at that same tyme or not:and say to your selfe woldest thou be thus occupyed yf thou shuldest dye this daye/and constrayne youre selfe with the fere of dethe to spende your tyme at euery houre to the moste profyte of youre soule/offerynge your herte with your werke both at the begynnynge and at the endynge vnto oure lorde. And before ye departe from your chambre/ cõmyt your custodye and gouernaunce to our lorde and to your good aungell.

¶ Before your meale.

PRepayre your herte dylygently to com therto with cõpunccyon/the which is the most excellent remedy agaynst al sensuall appetytes. And though there ben many meanes to induce compuccyon/yet that notwithstandynge it shall be

eppedyent/that ye be determyned euery day to some inspecyal/wherfore I shal assygne to you lyke as ye desyred for euery daye in the weke one refeccyon of our lorde Jhesu/ ꝑ ye may be accustomed to fede with hym. These seuen ye shall fynde in vita christi secundum bonauenturam: in the chappytres here intytled.

¶ On monday the .vii. chpytre. i.
On tuesdaye the .vii.chappytre. ii.
On wedneſdaye the.viii.chappytre. iii
On thurſdaye the.vv.chaptre. iiii.
On frydaye:the vvi.chappytre. v.
On ſaturday the vvii.chappytre. vi.
On ſondaye the.vii.chappytre. vii.

¶ These chapittres ye ſhal vſe to rede eyther in part or hole as may be ſuffycyēt to ſtyre youre herte to compūccyon. But yf ye wyll fynde ſhortly the frupte of youre redynge/ ſe ꝑ ye begyn with a great deſyre to take pro-fyte therof/ & aſke of our lorde helpe ſayeng.

¶ Emitte domine ſapiētiam tuam de ſede magnitudinis tue vt mecum ſit et mecum laboret/ vt ſciam quid acceptum ſit coram te in omni tem-

yore. Amen. Good lorde sende oute thy wysdom from the seet of thy magnyfycēce that it maye be with me and laboure with me/ so that I may knowe what is acceptable afore the at all tymes. Then begyn to rede euery thynge reuerently/depely merkynge eche worde that ye rede/oft tymes askynge geace to profyte.

¶ And when ye shall make an ende/ conspire your doynge as I haue sayd before/and gyue god thankes for his helpe/ and cōfesse your owne neclygēce. And then gyue thankes also to our lord for the sayne that wrote those thynges for the profyte of your soule: & say i the honour of hym one. Aue maria. And so cōmendynge youre selfe vnto oure lorde/ come to your meate with heuynes of herte that ye be cōpelled for the nede of your body (the which is your cōtynuall enemye) to leue the seruyce of youre moste beloued spouse. ¶ After this when ye haue sayd grace (intyerly desyrynge our lord to blesse you and all your cōpany/and his creatures that ye shall fede of) take youre place in order as besemeth / thynkynge youre selfe to vse the rowme of a seruaūt and not of a souerayne

yf ẏ ye wyl folowe his example that sayd. Ego in medio vestrũ sum sicut qui ministrat. I am amongest you as it were a mynystre or a seruaunt. Beynge glade yf all other haue that thynge that cõtenteth them. And thynke that ye alone be vnworthy the brede that ye do eate. And obserue at your meale these fyue thynges.

¶ Fyrste that ye fede not gredely withoute consyderacyon / but before euery tyme that ye shall take your meate: lyft your herte vnto god thankynge hym that he hathe made that creature for your vse / and then consydre whether it be cõuenyent for the helthe of your body: & then take of it moderatly leuynge the best for other that be more worthy.

¶ The seconde is that youre abstynence be as secrete as ye can: standynge rather in the brekynge of your appetytes / and forberynge of those meates that ye fele your selfe moche inclyned to desyre / than in any syngularytie notable.

¶ The thyrde that you refuse nothynge ẏ is offered you / but with great deuocyon receyue it as sent of god / gyuenge thankes to hym therfore. And when ye haue taken par

te of it/gyue the resydue as ye thynke beste/ specyally for the noryssh ynge of charyte.
¶ The fourth/ that in all that tyme ye stu; dye to kepe in your herte the remembraunce of god at euery morsell that ye receyue / gy; uynge thankes in herte to hym . And euery thynge that ye leue/ offre it vnto hym / and your herte withall.
¶ The fyft/ that ye do not forgette to pray for the pore people(lyke as ye dyd ī the mor; nynge.) And when ye haue fedde suffycy; ently: so that ye leue alway with a hungry stomake/beware then of ydle wordes/ But yf the cōuenyency of the company so requy; reth/ to fyndesuche cōmunycacyō that may edyfye your selfe and the herers.
¶ When ye haue sayde grace / as shortly as ye may conuenyently/without any occasy; on departe to your Chambre and recompte with youre selfe howe you haue done as is before rehersed . ¶ Then be moche ware of ydlenes and applye youre selfe to some pro; fytable exercyse . And yf any thynge wold occuppye your mynde that before ye haue her de or seen: anone retourne in herte vnto our Lorde Jhesu / and tell hym all the matter/

what soeuer it be. Yf ye be dyscontentyd make youre playnt vnto hym. Yf ye haue done amysse/confesse forthwith to hym. Yf ye be in any doubte or perplexyte aske counceyll of hym. Yf ye be sycke or dyseased let hym be youre Physycyon. And generally at all tymes haue hym syttynge in the myddyst of your herte/as youre Juge/your preest/your mayster and leche.

¶ When the after noone is passed in vertuous occupacyon/ordre youre selfe in the seruyce of god/before youre supper and in the tyme therof lyke as is before rehersyd. So that ye endeuer your selfe alwaye to do better the after noone then ye dyd the fore none And the seconde daye better then ye dyd the fyrste/and so forth to your lyues ende. But in all thynges beware that ye be not moche anxious or pensyfe/nor longe abydynge in any heuynesse/nor yet greatly labourynge for to wepe/though ye synde your selfe moche neclygent: and dayly fawty lytell or no thynge amendynge. For it is nother necessary nor profytable/but moche herte of profyre to them/that synde in them selfe a good wyll/to serue god. But rather/anone as ye

fynde and haue aſpyed your defaute and cõ-
feſſyd it to our lorde/thãke hym of his great
pacyence/that he hath with you / & by ſuche
meanes rendreth you, to the knowlege of
youre ſelfe / and therby vnto meekenes. And
ſynge alwaye in your herte. O beata et
gloriosa trinitas. As it is beforeſayde.
For it is moche better in all thynges to con-
ſydre the goodnes of god: and to prayſe hym
therfore/ than to conſydre your owne cuyll/
and to mourne for it. And exampſe moche
notable for this / ye haue in Vitis patrum/
of two bretherne.

Before nyght.

AT complayne tyme/ealle to
mynde in ordre the benefy-
tes of our Lorde ſhewed to
you that day / and thanke
hym for them. And cõtrary
wyſe your neclygence/and
all your dedes / wordes and thoughtes/ ma-
kyng confeſſyon of them to our lorde. And
thoſe thynges that be notable / wherof ye
ſhuld be moſt aſſhamed to ſhewe/ Imprynt

them in yout mynde with purpoſe to cõfeſſe them to youre ghoſtly fatħer aſkynge grace that ye maye ſo do.

¶ Conſydre alſo what ſayntes inſpecyall ye haue ſerued that daye / and what ye haue done to theyr honour / countynge that daye in maner loſte / that ye do not obtayne ſome frendſhyp of the cytezens of heuen / where ye ſhall euer more dwell. ¶ And then remẽbre what ſayntꝭ be the nexte day / with a deſyre to honour them. ¶ After all this / when ye haue alſo prayed for the poore people / lyke as ye dyd in the mornyng / cõmende youre ſelfe vnto our lorde / our ladye / youre good aũgell / and all ſayntes with the ſame prayers / & in the ſame ordre as is before wryten. And the tyme that ye do of youre clothes / & tyll that ſlepe cloſe youre ſenſes / kepe youre herte dylygently occupyed in remembrynge the goodnes of our Lorde towarde you: and ſpecyally his gracyous prouydence and longe pacience that he hath with you from day to daye. ¶ And then conceyue a great deſyre and a feruent purpoſe to begynne the nexte daye tymely / to amende youre lyfe. ¶ And yf ye contynewe this ordre and ceaſe not /

Iheſus maria.

But perſeuerantly enforſe your ſelfe to kepe it to your lyues ende. I truſte in godes mercye by the prayers of his holy mother and all ſayntes/ ye ſhall encreaſe in good lyfe/and in the loue and fauoure of oure lorde Iheſu. To whom be all prayſe/honoure & glorye without ende. Amen.

Deo gratias.

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Imprynted by me Robert wyer dwellynge at the Sygne of ſaynt Johan Euangelyſt/in ſaynt Martyns paryſſhe beſyde charynge Croſſe.

✠

Cum priuilegio Regali: pro ſpatio ſeptem annorum.

¶ These be for to sell, at the sygne of saynt Johñ Euangelyste.

ROBERT WYER.